alone but only if they do not have to leave the mainland, but can get the individual animals that occasionally wander on the main beach. 225

They also hunt penguins, take the eggs from the nests, kill young, inexperienced cormorants with a kirri or fish with a hook bought from the whites. In general, however, the Hottentots, that today life along the coast, have become so completely accustomed to European food in the service of the whites, that they no longer know how to acquire food in the ways their grandfathers did. Eighty years (6) ago they 222 [327 439] 177 262

6. Benjamin Morrell jun., A Narrative of Four Voyages etc., from the Year 1822 to 1831, New York, 1841. 226 227

still fished in Whalefish Bay with wooden spears four-and-a-half meters long, which were cut from a heavy hard wood, caught heavy fish, weighing seven to ten pounds, with them at a distance of 25 meters and pickled them with salt which they obtained from salt springs near the bay. [317 251]

With bow and arrow they killed quantities of seabirds, especially in the nesting season, buried them in the sand to get rid of their fishy taste until they turned green, then cleaned out their insides, skinned them and left them lying twice twenty-four hours in the sun; the rotten meat, so prepared, is supposed to have kept for many months. 223 251

A favorite food of the Hottentots, mentioned by Morrell, was warm, raw intestines of freshly slaughtered cattle. 262

Dolphins, which come right up to the beach in Whalefish Bay, may have been captured. The customs which were formerly observed in the preparation of dolphins are still well remembered. They took off all their clothes and naked cut up the dolphin. Touching the animal with the body except with the mouth was considered harmful. During the work they avoided touching themselves with their hands and used a little piece of wood for scratching. The flesh of the animal was cooked in sea water, rinsed in cold sea water and squeezed out. Before they put on their clothes again, they cleaned their bodies of any bits of the animal that might be clinging to them. 225 252

Among the lesser sea animals, certain mussels and snails have always formed one of the chief foods of the coastal dwellers from the Cape of Good [186] Hope up to Cape Cross. Great heaps of patellate shells mixed with bits of pottery and the remains of ostrich eggshells lie half buried in the sand dunes near Port Nolloth. Concerning the mollusks used for food, turn to page 31. 226 [172]

D. Wood Carving and Basket Weaving

Wood carving and basket weaving will be mentioned here briefly for continuity. The following wooden objects have already been mentioned: the chair (p. 181), the whisk (p. 199), the winnowing basin (p. 201), the spoon (p. 206), the mortar (p. 200), and the honey stick)p. 205). The text illustrations round out the picture of all the main types of wooden dishes and pails. [Picture. Repair of Wooden Article.] An informed Hottentot told me that the wooden vessels mentioned, which today have been supplanted chiefly by European metalware, are still made here and there, half boring them out and half scraping them out with an instrument which is called *//gare·s. The latter consists of a knife blade bent at right angles to its wooden handle. Unfortunately I did not succeed in acquiring such a tool.

Of interest is the way in which the Hottentots mend wooden dishes. Leaks and cracks in the dishes and pots are sealed with tough root fibres. To the right and left of the crack (a), holes are made in the wood and a root thread (b) is drawn through the holes across the crack, so that it bridges it on the outside. [Picture (244 and 245). Wooden dishes. 1/4 natural size. a, d, e: //hoëti, usually milk containers. h and i: the same with root mending. c and f: !ao//hoëti, milk pails, "neck bamboo." g: ≠aigaĩ //hoës, "foot bamboo." b: !ore·s, dish used for eating.] [246] A cross thread (c) is twisted around these bridges in the way the illustration shows. Only two parallels of the latter thread are shown. The scale is enlarged so that the method of twisting could be seen. Next to * is the end of the cross string; it is firmly fastened with several twistings. The entire repaired area is rubbed with fat. Gradually enough dust collects in the root weaving so that the hole is completely glued together.

Except for making mats, basket weaving is insignificant. Besides the nara sieves (cf. p. 199) only the fish baskets should be mentioned which the Hottentots use for catching fish in the Fish River. I did not get to see one.

E. Use of Clay, Stone and Metal

Work with the above materials has remained at the most primitive stages.

1. Formerly the Hottentots made simple urn-shaped pots by kneading and baking them out of clay and sand. The fragments found in

[Refer to diagram on p. 59(A).—Analyst]

old snail refuse heaps along the southern coast from the Cape of Good Hope to Port Nolloth prove this. They no longer make them. But prehistoric time in Namaland is relatively recent; historical information about the Hottentot people dates back only a few centuries. It was, therefore, worthwhile to look for one of those old clay vessels, prehistoric fragments of which I had found buried in the sand along the coast near Port Nolloth, in the huts of the present-day Hottentots. The only one I found, after much vain effort, is pictured here. [Picture. Baked Clay Vessel of the Old Kind. 1/4 natural size.] The clay vessel is called ǂgo/asūs, i.e. clay pot. Another word for it *kʟoe.kʟoesūs, was of interest to me, since it was the only case, in which the old, native tribal designation of the Hottentots (see p. 322)[1] came to my ears.

On the one hand imported European wares have replaced the clay vessels. On the other hand the impoverished Namib nomads [247] have sunk back to the lowest imaginable cultural state in their cooking utensils, since, instead of pots, they put the breastbone of an ostrich, called *//gūs, on the fire.

2. Stone, as found in nature, today plays a subordinate role in the household of the Hottentots. [Picture. Stone Mill for Hand Use. 1/4 natural size.]

Only one stone utensil is as indispensible today as formerly: the handmill. It consists of two stones, a thin flat stone, */uí aib - always masculine gender) as a base and a round stone*, */uiams (always feminine

*The gender of the endings of both words is emphasized, because their contrast in this connection is preserved intact and this type of opposites is typical of Hottentot language usage. The flat stone is always masculine because it is angular and slim (it has a large surface area in relation to its mass), while the compact round stone recalls the round thickset forms of the female body and therefore has a feminine ending.

In the neighborhood of Kulub there are two watering places next each other, *ǂkʟanu·b and *ǂkʟanu·s, each on a slope of a high rise of primary rock. One of the hills is slender with a more pointed crest. This watering place is differentiated sharply from the other

[1] [i.e., p. 120 of this translation. - Analyst]

14:Hahn L-5 (ca. 1870-1880) 1881 FX13 Hottentot FX13

Ti χamse! My lioness! 542

!Gaibista ǂaote! Art thou afraid that I will bewitch 539
thee?

Gomasa ke ǂausi ǁgani !omsaĭ!

Thou milkest the cow with a fleshy hand—*i.e.*, with a soft hand.

Natere! Bite me—*i.e.*, kiss me!

ǁGabi-ǂkhatere! Pour for me (milk)!

Ti χamse! My lioness.

Gei khoits ǒase! Great man's daughter.

The uncle always calls his niece, the brother's or [601]
sister's daughter, "*Ti χamse*," my lioness.

The highest oath a man could take and still takes, was 562
to swear by his eldest sister, and if he should abuse this 591
name, the sister will walk into his flock and take his 577
finest cows and sheep, and no law could prevent her 576
from doing so. A man never can address his own sister personally; he must speak to another person to address the sister in his name, or in absence of anybody, he says so that his sister can hear, "I wish that somebody will tell my sister that I wish to have a drink of milk," &c., &c. The eldest sister can inflict even punishment on a grown-up brother, if he omits the established traditional rules of courtesy and the code of etiquette.

The art of making mats (ǂgaru-ti) and of bending poles 174
(ǂhana-gu) for their beehive-shaped mathouses was common to all Khoikhoi; and pottery, and the manufacture of milk-vessels (ǂhoe-ti), and wooden dishes (ǂoreti), and wooden basins and bowls (a-χu-ti or ǂgabi-ti), must also have been established before their pre-historic migration took place, for the substance of which their pots are made is the same, clay and ground-quartz. I have frag- [172]
ments of pots dug from the shores of the Southern Cape Colony, and from the outskirts of the Kalihari, which in shape and substance show no difference; and the Namaquas of the present day still make pots in the old 323
style, though traders sell to them iron pots very cheap

(pot sū-s, to boil, to cook sāi).